THE

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Original Papers.

THE PAST AND THE FUTURE.

In every philanthropic enterprise, supported by the contributions of the benevolent, there is a felt necessity for giving tangible evidence of the benefits resulting therefrom. It is not enough to show, in general, the blessings that *may* accrue from the use of certain means, nor to demonstrate, from the success of kindred enterprises, the utility of a new one. Facts must be given, cases cited, and very often records shown of a harvest already reaped, before a hope can be entertained of a share of public patronage.

We do not for a moment question the propriety of this, for to a certain extent we believe it is necessary and just. "By their fruits ye shall know them," is a Divine injunction. But very great care requires to be exercised—especially with efforts dependent on moral influence—lest too much prominence be given to cases of individual interest. It is much to be feared that this is an evil already to be deplored, especially on matters of a decidedly religious character. Christian liberality frequently depends more on excitement than on principle—more on mere feeling than on deep convictions of duty. Public meetings on behalf of charitable objects often afford manifestations of this. The eloquent speech, the touching case of destitution, or the well-told anecdote, produce a glowing sympathy and an applauding enthusiasm; and many are seen to shed tears, and give a contribution, who neither think, nor feel, nor give for the same object, until a similar meeting occurs again. The *bare* facts of the case are seldom sufficient to excite a lively interest, or secure a measure of support commensurate with its claims; and this chiefly because so few are regulated or constrained by principle—so many by impulse and excitement. The natural tendency of many minds too much resembles the Athenians of old, who were ever seeking after

something wonderful and *new*. Hence it is, that some of the best institutions of our country have lost much of their former interest, and are being supplanted by others of later birth.

The Ragged School movement, after struggling into notice, obtained a most liberal share of this fervour of "first love." A romantic interest was thrown around it, equalled only by the surprise and interest once felt in the exciting descriptions originally furnished by the first missionaries to the heathen. A poor ragged boy, whose principal home was under a bridge, a dry arch, or in a roller, and whose only education for time and eternity was obtained in the streets, seemed to many a subject of wonder and amazement, and most of all that such wretched beings were living and dying in the midst of us. Not a few tears were shed over them, hearts were melted into sympathy, and many pitied for a time the victims of their own neglect. But this was chiefly from "the hearing of the ear." The eye had never seen their misery, although their only habitations were the open streets. The imagination had beheld them *only* in the public meeting, and produced a sympathy lasting as "the morning cloud or the early dew." The names of some have been entered as annual subscribers, but very soon their zeal began to cool, and the promised annual gift becomes the first and last *donation*. Still more grievous has this impulsiveness proved in the case of voluntary teachers. With apostolic fervour and restless zeal, have many commenced their labours in the Ragged School, resolving (in their own strength) to "spend and be spent," in striving to raise "the poor out of the dust," and set them among the Lord's princes. For a little while they were patterns of regularity and industrious painstaking. Neither wet nor cold, nor the claims of friendship, could ever induce them to be absent. They were "instant in season and out of season;" but, "because they had no deepness of earth, they soon withered away." The work proved not so pleasant as they once anticipated; they looked for fruit, "and found none;" for order, "and behold confusion." The children were not so lovely in their filth and misery as when seen in the public meeting, and hence the oil that burned brightly for a time soon "dried up." The views they had taken of the work were too exaggerated; *they did not act on principle;* and emotion failed to give permanence to their first efforts.

It is gratifying and encouraging, however, to the friends of Ragged Schools, to know that the work is becoming better understood and more consolidated. There is less romance about it now, and more living active principle. There are none who expect now that Ragged Schools are to become a panacea for *all* moral evil—that they can cure a nation's leprosy in a day, or purge away all the depravity and guilt which have been accumulating for past centuries. Such were the hopes of some at the outset—but not now. And this is hopeful; for false expectations, if acted upon, must endanger the stability of any enterprise, for they cannot be realized, and disappointment will produce a reaction, fatal in its consequences. By every legitimate means we must aim still further at the consolidation of our efforts,

depending more upon the *permanent teacher* and the regular contributor, than upon those who are occasional and impulsive.

Hitherto we have refrained from crowding our pages with highly wrought cases of reformation, or drawing in fanciful and gloomy shades the dark purlieus of metropolitan guilt, for we had no wish to foster a spurious sentimentalism, on which we could place no reliance. But while we thus seek to moderate our expectations, and refrain from investing with an undue interest the fruits of our labours, or the scenes of misery we seek to purify, yet we would neither hide our light under a bushel, nor conceal, through a false modesty, the real condition of those victims of ignorance and neglect for whom we labour.

We were lately called to prove to the world that our operations were really *harmless*—that we were *not* the cause of much direct and positive evil. Now that we are released from that duty—and, we believe, universally from the charge—we purpose in future numbers, when time will allow, to show that Ragged Schools are the means of much direct and permanent good. This we must do, chiefly, by publishing cases of individual reformation. But it is not in such cases that we expect the greatest amount of substantial benefits as the results of our labour. We must not be forgetful of the silent and leavening influences that are being exerted on the lower population generally. From two to three thousand copies of the Scriptures, distributed among, and chiefly purchased by, the Ragged School children in London during the past year, is a striking evidence of this. Thousands of moral and religious publications, carried by the children to their dingy homes, and read to their parents, cannot be without an ameliorating influence. The group of squalid, sickly children, sitting on a door-step in the filthy lane, singing the hymns they had learned at school, cannot but exert a humanizing influence, even upon their drunken mothers, who are lingering in front of the gin-palace. Much good is being effected by such means, which cannot be recorded in written narratives; but so long as we believe that "prevention is better than cure," we must hail these hopeful indications with satisfaction and joy.

CHEAP LITERATURE.

By Eliza Meteyard—(*Silverpen.*)

The phrase, "cheap literature," has been much misused both by well-meaning writers and the public at large. It is one that is supposed to include within its wide limits all that is demoralizing and vile; but literature may be cheap, and yet constituted of the purest and sublimest elements. We look upon it that "cheap literature," and its progressive character, make together one of the most pregnant signs of the age, not merely as having enlisted the most genuine writers upon its side, but as having done for the people, what government or the church has not, namely, educated them to the best of its present ability. As in proportion the people become *temperate*, the highest class literature will become

cheap. The people, who no longer dissipate their earnings in gin-palaces and beer-shops, who repudiate the mental stimulant as much as the physical one, who no longer, through their own improvidence, need three millions annually of out-door parochial relief, will need, and gradually possess, an exalted and cheap literature; and be able, with one-fifth, or one-seventh alone of the sixty-five millions now annually spent in intoxicating drinks, not merely to encourage and support new Shakespeares and Bacons, but to make literature in itself a great agent of further progress. Whilst, however, intemperance remains a social habit, whilst it leads to crime, whilst it causes pauperism, "cheap literature" will include a low and demoralizing literature, and writers will be found who, like the licensed victualler and beer-shop keeper, will cater to the vitiated and brutalized tastes of the multitude. The Jack Sheppard of the penny theatre, and the publications of Salisbury Square, are the natural accompaniments of the gin-glass and beer-pot. A few cases will strikingly illustrate these demoralizing and criminal results upon the young: they will prove more than a hundred pages of argument:—

J. A., aged 13, convicted of housebreaking, stated: "I was born in G——. When I was eleven years old my parents came to live in Preston. My father put me and another brother into the factory. I remained there working very well until I was fifteen years old; I then became idle, and my father took me to work with him; but I soon got tired of that, and my brother-in-law sent me to tent a toll-gate; but it was more than one person's work to keep me there, and I brought all my idle companions along with me. When I was sixteen years old I enlisted, and my father bought me off. I soon fell among my old idle companions, and began to consider what would be the best way of procuring money to fulfil all my extravagance. I first began pawning my clothes, which I had a new suit to begin with; but the money did not last long, for I soon squandered it all away at the beer-shops. And now I will tell you what the beer-shops are—a place where all those old veteran drinkers attend, and such like men, as no creditable publican will have in his house; and when young lads like myself go in there for a glass of ale, they will tell the finest tale you ever heard; they will tell how they fastened doors, and how they used to serve young women; and all about setting steel traps and gins, and how they used to escape the keepers; and how to train a dog to fetch a duck off a pond; and what fine roasts they have had out of the ducks and hens, and what fine sprees they have had. *Now I say that all these fine stories are listened to with greater attention than a sermon would be listened to preached by a parson.* I assure you that nothing good attends such like places; and they have certainly been my ruin, and will be the ruin of all young persons who attend such like places. These old veterans, who ought to show a young man a good example, are the treble-powered loadstone in bringing such as listen; *such as these have been my chief schoolmasters.* Now I will speak a few words about reading bad books. There is a book called the '*Newgate Calendar Improved.*' It contains the lives of the greatest vagabonds that ever was. *I used to call it my catechism; and I read in that book until I began to think honesty and industry was a great shame.* The book is a '*straight*' line for a young thief to work upon, and the first foundation and beginning of evil. I first began reading these bad books, until I thought it was a sin to be honest; and from them to the beer-shops, where I got very well educated, and many fine lessons I heard; and from these to the concert-room, where I began with bad women; and from these to the dancing-school, which finally brought me within these walls."

J. M., aged 17.—"*I began very soon to read the Newgate Calendar, and all such books like them; Jack Sheppard, Turpin, and different kinds of romances;* this, with the advice of wicked men, *made me inclined to follow some of their examples, and try* if I could not imitate some of their evil deeds."

These cases are vital proofs that the merely mechanical acquirements of reading and writing, where unaccompanied by moral training and the exercise of the perceptive faculties, operate deteriorately upon the young

in a large majority of cases. Reading, in such instances, is nothing more than a new method for sensual indulgence; it becomes such; and the penny print, with its alluring picture, is in this light as much a stimulant as the "pen'orth" or "ha'porth" of gin in the next dram-palace. On the young, particularly of the lower class, this pernicious stimulant acts with twofold effect; it upholds sensual indulgence in every form, sets forth the immediate gratification of any lust or passion as a virtue, makes crime alluring, shows a life of lawless adventure to be a life of happiness, and colouring all social arrangements in its own bizarre fashion, shows the vices and not the virtues of the higher classes. Thus the curiosity natural to the young is made the productive agent of their destruction, and that which would pall upon the hardened criminal or the degraded prostitute, from the simple fact that it detailed nothing *new*, becomes the exciting cause, and leads to the practice of its catalogued depravity. But let us be honest—let us be just; the Jack Sheppard school of literature has not sprung up from, though it has flourished through, the ignorance of the untaught population. It is a class of literature that has *descended* to them. Though the aristocracy of this country may now repudiate and declare war against this style of literature, it was not so fifteen or twenty years ago, when Jack Sheppard was made the hero of the fashionable theatre and popular novel. But let us get national education; let us lay aside our sectarian prejudices; let us be convinced that technicalities or doctrines do not constitute all that is essential or divine in practical religion; let us discipline where we now coerce; and out from this very population, now so imbrutified, will come, not merely comprehension fitted for, but the elements themselves, of a great and genuine literature. The classes that supply our annual holocaust to the criminal law may be looked upon in the light of so much untilled land, in which as yet neglect has sown but sin, and can reap no other harvest than crime; but which, if we will, we may make otherwise, and most abundantly fertile. For through what we are at present doing in the shape of popular education, and will yet undoubtedly achieve in spite of difficulties, on a more logical and comprehensive plan, the Jack Sheppard and Robert Macaire class of literature will so utterly die out, that its authors, let us hope, will have to seek other and more honest avocation. Much of this pernicious literature, in its political character, has operated most deteriorately upon the youthful population of the manufacturing districts. Just able to read "down with the tyrant," or "down with the manufacturer," or "destruction to machinery;" too ignorant to comprehend the difference between the demagogue, and he who calmly tells them that temperance will be a surer way to eradicate political evils than strikes, and that reform must come rather from themselves than from government, the youthful readers of this political stimuli are led to crime through the false notion that the capitalist is the natural enemy of labour, except as it serves to minister to his own aggrandizement. That these strikes tell upon crime, upon juvenile crime, too, we need but refer to the assize calendars for proof. To us it appears that the great end of all literature—the great end of all education—is not so much to lift a man out of his original condition, as to teach him to fulfil all its duties of labour and self-culture to the best purpose and the best end; to make the earnestness and truth of the moral life irrespective of mere social condition, and so tend towards that self-government which will, in its effects, morally, politically, and financially, carry on the progress of a great nation. As we have before said, intemperance, as long as it exists, and is the primary cause of crime, will always foster an appropriate literature, whose services shall consummate the work of the brothel and the gin-shop. The annual value of periodical literature may be estimated,

exclusive of newspapers, at about £300,000. Supposing only £10,000 of this large amount to be spent in such mental stimulants as Martin the Foundling or Jack Sheppard, what an addition it makes to the 65,000,000 annually devoted to the creation of pauperism and crime! But this is far below the average; many of these catalogues of profligacy, incest, and crime, reach a weekly sale of 60,000 to 90,000 copies, and thus spread through the breadth and length of the land a vicious mental stimulant, as fatal almost in its effects upon the young as the beer-shop and the dram-glass.

Since the above was written, in connection with a work whose published statistics are well-known to be ours, we fear the viler sections of "cheap literature" have neither diminished in amount, nor are less zealously decked out with infamous attractions. True, like other social obscenities, they flourish in obscurity, and their immeasurably vile and depraved authors sit and weave their webs, like bloated spiders, in the dark; yet when we assure the reader that a single publication of this disgusting class, has at this moment a weekly sale of from 130,000 to 150,000, and circulates to an incredible extent in the manufacturing districts, what can he do, whether he be statesman, clergyman, or simply an earnest Christian, but lift his hands, and exclaim, "How fruitless seem my labours, while such a Upas tree can flourish?"

But there is no cause for despair; far above this hidden, polluted stream, flows onward an increasing one of far different elements, whose influence, aided by the highest intelligence of the age, and by wise laws of many kinds lately passed in Parliament, will do much to sweep away these base accompaniments of a low physical and moral condition. For the rest, the public must itself mark the difference between "cheap literature" and "low literature;" for in the course of the first lies, we prophetically see, a mighty future, in whose formulæ great poets, and philosophers, and statesmen, will create immortality for themselves, and add new splendour and dignity to the language in which Shakespeare and Milton, South and Jeremy Tayler, wrote to bless and benefit this country of their birth.

Hampstead, August 20th, 1850.

ON LENDING A HELPING HAND.

BY OLD FATHER THAMES.

As this is an age of action, the inquiry that we should put to one another is not, What are we saying? but, What are we doing? Are we following out our own selfish plans, or lending a helping hand to others? Are we seeking our own aggrandizement alone, or adopting the Christian maxim, "Glory to God in the highest, and on earth peace, good will toward men?"

It was but yesterday that, in riding to Piccadilly, I observed the careless indifference with which those who entered the omnibus accepted the aid that was offered them; but when an old gentleman with a lame foot came into the vehicle, he not only gladly availed himself of the kind attentions of his fellow-passengers, but very thankfully acknowledged the assistance he received. The advantage of a helping hand was in this instance strikingly set forth. Help was needed—help was offered—and help was gladly and gratefully acknow-

ledged. Thus should it be in every case of humanity; thus should we be ready to lend a helping hand to every halting brother.

You have no doubt read in the pages of the Ragged School Union Magazine, "The Arab of the City," the Autobiography of a London Thief; and have found in it, perhaps, almost as much interest as some find in the Arabian Nights' Entertainment. There is in the vagabond career delineated, and in the adventures of "Spiven's" lawless gang, a novelty and recklessness which excite curiosity. Such names as Black Harry, Splinter Bar, Bumblefoot, Irish Tom, Long Bill, Joe the Stoker, Blacksmith, Whiteheaded Bob, Jamaica Jack, Leather Apron, and Big Velvet Coat, conjure up before us a motley group of juvenile depredators; while the daring ruffianism, mirth, and misery, so vividly represented, give such a decided outline to our shadowy conceptions of a life of crime, that the more we read the more we want to know.

But though, for a season, the romantic adventures and impudent audacity of vice may excite interest, yet can one of a benevolent heart seriously reflect on the temporal and eternal consequences of crime, without a desire, more or less earnest, to snatch juvenile delinquency from the precipice of destruction. To do this a helping hand is necessary. Let us try to believe that everyone may do something in this labour of love, and that a very trifling effort will oftentimes be crowned with abundant success.

For years have I taken some notice of a hardworking lad, who, for a long time, young as he is, was the principal support of a father out of work, an invalid mother, and two little sisters. In disposing of his fish, fruit, and vegetables, he was indefatigable. Such a lad well deserved a kind word and a helping hand. This is at best but an uncertain world, for he who is prosperous to-day, may fall into temptation and be struggling with adversity to-morrow. The poor lad lost his mother, and in losing her he lost himself; for he became careless, got into bad company, and at last, on a doubtful charge, was committed to prison.

It is no other than an ill-judged and an ill-timed action to turn our backs on any one in a season of trouble; nor is the fact of another being friendless, a very satisfactory reason for refusing to befriend him. When the poor lad came out of prison, with a blighted reputation, he was at sad fault—for the fish-boys of the earth, even if they can do without character, require capital, as well as the Rothschilds and the Barings, though not on the same princely scale. I talked kindly to him, spoke of the respect I had for him on account of his good conduct to his parents and his sisters, exhorted him to fear God and avoid evil companions, and told him that if he would set to work in a proper spirit, he should not stand still for a helping hand. Why, the lad at the present time is all alive and thriving, for what with selling buns, fish, fruit, and vegetables, he has enough to occupy his every hour. At my dinner-table to-day I had three splendid mackerel which he brought me, and I purpose to sit down to a pair of fried soles to-morrow.

Look around you, and see if there be no poor swallow on the ground,

that requires to be lifted up a little, that he may find once again the use of his wings. Look around you, and see if there be no poor erring prodigal boy or girl that you can put into the right path, with an encouraging word and a helping hand. If you will do this, I promise you that you shall have money's worth of satisfaction in return; "good measure, pressed down, shaken together, and running over."

Think me not an unpardonable egotist, if I venture on another instance of a similar kind; and give me credit for an honest intention of calling up all that is benevolent in your hearts, of provoking you to do a deed of mercy, and of persuading you to lend a helping hand, according to your ability, in every philanthropic cause.

I was returning on foot at a late hour from Bayswater, where I had left an aged relative, drawing near the end of his earthly career, when, in the neighbourhood of Pentonville, I observed a young female standing by the burial-ground of St. James's, the picture of hopeless destitution, and soon heard from her lips a tale of sorrow, that has, alas! too many counterparts. She had been servant in a respectable family, residing in an adjacent terrace; but led astray by a visitor of her master's, a naval officer, who afterwards deserted her, she had forfeited her situation and character, and been plunged into crime, remorse, and despair.

Truth has a tongue which, in many cases, is very distinguishable from that of falsehood. Having faith in the statement she gave me, I took down her address, and the following day made such inquiries as fully satisfied me of the correctness of her narrative. So eagerly had she responded to the proposal of her entering a penitentiary, that I addressed a note to Mrs. Elizabeth Fry, who, with her accustomed philanthropy and kindness, first gave her an audience, and afterwards a note of admission.

There were a few difficulties in the shape of debts to get rid of, before she could leave her lodgings at Battle Bridge, so I made a call there. She was not at home; but being expected every minute, I entered her neat little room on the ground-floor to the front. It contained a bed, a little furniture, some pretty ornaments on the chimney-piece, and a few pictures on the walls. In a short time, the landlady came to tell me that her lodger was returned, but that a glass of noyon, and a letter she had received from abroad, had much excited her. In another moment she burst into the room.

Flinging off her bonnet, she hurriedly seated herself on the side of her bed next the door, and gave way to the most frantic grief and frenzied self-reproach. Never did wilder sorrow break forth from a human heart, nor more impassioned, though incoherent eloquence give utterance to the unbearable bitterness of a wounded spirit. Old Father Thames in his time has gazed on trouble and grief, sin and suffering, remorse and death, in many a frightful form; but so high-wrought and exciting a scene as this, he never remembers to have witnessed. At the time it moved him greatly, so much so that on the following day he attempted to put it into poetry thus, but his stanzas are far too

tame to approach the climax of that distress he has vainly attempted to depict:—

She sat her down, all bent and bowed
With agony and shame,
And clasped her hands, and raved aloud
On her Redeemer's name.—
"And must I go where demons dwell!
O save me from despair and hell!

"I was an honest girl in all,
With no dark deeds to hide,
And though my wages were but small,
My wants were well supplied.
Why did that scorpion cross my way,
And lead my foolish heart astray?

"He ruined—I can ne'er forget,
By his unbridled will,
My body and my soul, and yet
I dearly love him still:
I love him earthly things above;
I love him, and I yet will love.

"My father! see his angry brow!
I brought him to disgrace;
My mother! she is mouldering now
In her dark resting-place;
What if her gentle eyes could see
Her daughter's shame and infamy!

"I drink, and dress, and laugh, and sing,
And act a feigned part,
But deadly serpents round me cling,
And gnaw my aching heart.
And muttering voices everywhere
Are whispering me, Despair! despair!

"The silver and the gold may fall—
It comes and goes away;
A curse is clinging to it all—
It will not, cannot stay.
A curse is on me, dark and deep;
It haunts when I wake and sleep.

"O God, hurl down with vengeful hand,
Thy thunders on my head,
And launch abroad thy lightning brand,
And smite the sinner dead.
Yet, spare awhile, O thou Most High!
Alas! I am not fit to die.

"I feel a bitter, burning sting!
By sin and sorrow driven,
I wander an accursed thing,
Cast out by earth and Heaven.
What shall I do? Where shall I flee?
O God, be merciful to me!"

After pouring out the agony of her soul, the poor creature fell exhausted upon her bed, remaining motionless, and apparently rigid as a statue. I had fears for her life, but her landlady made light of

the matter. A day or two after she met me by appointment in the city, that I might take her to the Penitentiary in the neighbourhood of the Docks. Before we could get a vehicle, I helped the poor girl to carry her box through some of the crowded thoroughfares of London, nor would I willingly lose the remembrance of having done so, to become a guest at the Mansion House, seated at the right hand of the Lord Mayor.

As the bell rung at the Penitentiary, I ejaculated a heartfelt prayer for the weeping backslider, and then, with the order of admission obtained from Mrs. Fry, committed her to the care of the Matron of the Institution.

This account is somewhat lengthy, but there are points in it that may find their way to your hearts. Again I say, Look around you, and see if there be no distress that you can relieve—no erring offspring of temptation and crime that you can win back again to rectitude and peace. But should no individual case occur, Ragged Schools are excellent escape-valves for pent-up benevolence; by lending them a helping hand you may always do good. Helping them will be like casting seed into good ground, where it will bring forth fifty and a hundred-fold.

The lighthouse, that still holds out its friendly beacons uninjured by the waves, has a claim to our attachment and our trust. Like a goodly oak, that thrives the better for the wintry storm, the Ragged School cause, after every blast, erectly raises its head, and takes a firmer hold of our confidence and our love.

But think not that I limit Christian benevolence to the comparatively narrow boundary of Ragged Schools. Benevolent beings have their benevolent hobbies, and right nobly, and right skilfully, do many ride them. Some are mainly anxious for the welfare of the soul, while others confine themselves to the well-being of the body; some are enlisted in extending education, or in assisting the missionary, or in protecting the brute creation from cruelty; while others pilot the sailor to a heavenly haven, or act a friendly part to the descendants of Abraham, or practically prove by their benevolence that they regard the slave as "a man and a brother." Whether it be one or other, or all of these that you are disposed and enabled to support, let your offerings be the grateful acknowledgment of your own mercies to your heavenly Father. Where error is to be reclaimed, and want relieved, gird up the loins of your humanity, and come with a kindly spirit to the rescue.

> Regard with tender care the motley band,
> And promptly, gladly, lend a helping hand.

Our opportunities are like our souls, *very precious;* but if they are lost, they are irrecoverably lost.—*Mason.*

The service of God is the soul's work, and the favour of God its reward. —*Ibid.*

The Rev. John Newton used to say, there were two heaps in the world, the one joy, the other sorrow. If he could take from the one and add to the other the smallest particle, he always tried to do so.

TWO MONTHS' PERSONAL EXPERIENCE IN A RAGGED SCHOOL FARM.

BY H. M., SECRETARY TO THE PERTH RAGGED SCHOOL AND GIRLS' HOUSE OF REFUGE.

A SUM of £500 having, by a singular providence, been obtained from a charitable fund for the purpose of commencing a Ragged School for Boys in Perth, the necessary preparations were made without delay. The only stipulation annexed to the grant was, that the boys should be instructed in spade-husbandry; and as the idea originated with me, I was appointed Secretary to the Institution, and the duty of organizing it devolved upon me entirely. A suitable piece of ground was procured in the vicinity of Perth, measuring upwards of four imperial acres, and a school-room and kitchen were fitted up in the granary of a deserted distillery. As the Ladies' House of Refuge for Destitute Girls, to which I am also Secretary, is carried on within this distillery, the two Institutions were thus brought into close proximity, and made helpful to each other in a variety of ways. A suitable teacher was procured, but as he could not come until the beginning of August, and as all the necessary preparations were completed by the middle of May, I agreed, at the request of the Committee, to take charge of the Institution till his arrival.

I accordingly made a commencement on the 29th of May last, with fifteen boys, whose ages varied from eight to sixteen. Of these, seven had been in prison or in the station-house, (*the* office, as they call it,) and the remainder were common beggars, who had only escaped the same fate by having eluded the eyes of the police. Two of them had no homes. Only one could read intelligibly. In each case, one or more of their parents were drunkards; and the appearance they presented was what might have been expected in their circumstances, for all of them were clothed in rags. It was strange to notice the difference between them and well-bred boys; they did not appear as if they belonged to the same order of beings. Never having been accustomed to any kind of moral restraint, they were like a herd of wild creatures; the slightest offence threw them into a rage, and they quarrelled most furiously. Five of them were concerned in a joint act of theft within a few days after the opening of the school. Profane and filthy language was fearfully common among them; and when I began to inquire into any offence, I found myself involved in a maze of falsehoods. There was one point, however, in which I was agreeably surprised. I imagined, that one of the difficulties I would have to encounter would be an unwillingness to labour, and that the utmost caution would be required before setting them to work. This, however, was a mistake, of which I was convinced the first day, by a somewhat ludicrous occurrence. After having arranged them into classes, and given them a short lesson, I told them that they would now require to work a little, and was about to begin giving them directions, when, to my surprise, they started from their seats with a shout, and rushed, *en masse*, out of the school-room. I thought for a moment that they were frightened at the mention of work, and were about to run away, and accordingly followed them as quickly as possible, but soon discovered that I had nothing to fear. Instead of running away, they ran in breathless haste to the tool-house; and when I arrived there, I found it filled with a noisy crowd, everyone of whom had possession of some implement. One had hold of a spade, another of a rake, a third flourished a hoe, a fourth had seized upon a pick, and a fifth was endeavouring to trundle a wheelbarrow through the press, to the imminent danger of his comrades' toes; while not one of them had the slightest idea how

these tools were to be employed. Their eagerness to obtain possession of these implements, however, let me at once into a secret, of which I immediately availed myself; and instead of putting them only to light work, as I had originally intended, I employed them without hesitation in any kind of work that came in their way, and invariably found that they engaged in it most willingly. I have, for example, made them break up a road which was made across the field by the passage of carts. I made them also take in a steep bank, which had never before been cultivated, and which was as hard as a piece of timber. This bank was so steep that the soil rolled down to the bottom the moment it was loosened, and I had to form it into terraces by driving piles into the ground in a line, so as to form a kind of rude wall, and then throwing down the earth against them. The whole of this was done by the boys, and cost a great deal of labour; but we thus succeeded in reclaiming a considerable piece of ground, which would otherwise have lain waste.

Although, however, I found no difficulty in getting them to work, I found very great difficulty in bringing them into that condition which alone could enable them to expect to obtain employment as workmen; and by the time that my first fortnight with them came to an end, I was so exhausted with my labours, mental and physical, that I felt half inclined to give it up. I had entreated, admonished, scolded, and punished them, for quarrelling, swearing, lying, and many other bad practices; but, so far as I could see, with scarcely any good effect. Despite of my utmost efforts to restrain them, they quarrelled, and swore, and lied; and although none of them ventured openly to disobey my orders, I was constantly annoyed by their neglecting every duty to which they were put. Gradually, however, their bad habits yielded to the force of instruction and discipline, and at the end of the third week I began to increase their numbers, and continued to do so, at the rate of three or four every week, up to the time when the teacher arrived. By that time the number on the roll was thirty-three. The change that had been effected was of an exceedingly gratifying character; they were no longer like the same creatures; swearing and lying, which at first were common to all, were confined to only one or two, and of very rare occurrence. Quarrelling, also, a common vice amongst almost all boys, but one in which these poor fellows seemed to live, and move, and have their being, had greatly subsided. Their behaviour at worship was very decorous, and they had made the discovery, that it was fully as pleasant to live quiet, regular, and industrious lives, as to roam idly about the streets as formerly. They also became very honest, so much so that I occasionally intrusted them with small sums of money, and never had any reason to repent having done so, although more than one case occurred where boys might have abstracted small sums without being detected.

It is almost needless to observe, that these satisfactory results were not brought about by the use of any one expedient. A Ragged School teacher must vary his plans continually, in order to adapt them to the ever-varying complexion of his unruly subjects, and the different character of the boys with whom he has to deal; and I would have a very poor opinion of his fitness, if he depended for success upon a rigid adherence to any set of rules, however excellent. There are, indeed, few situations where tact is more essential. He will at times feel half bewildered by the multiplicity of evils which force themselves upon his notice, and require to be amended; and if he be not fertile in expedients, he will make little impression upon the minds of his subjects. While, however, I did not place reliance upon any particular set of rules, there were some plans which seem to me worthy of notice, because I found them to be very conducive to the good of the school

One of these was the taking notice of any marked offence that had occurred during the day, while we were engaged at evening worship. For example, when any case of profane swearing occurred, I selected some suitable passage of Scripture bearing upon the subject, and after commenting upon the sinfulness of the practice, I deliberately repeated the oaths which they had employed, and then asked them how they liked to hear me using them while engaged in conducting the worship of God? As the girls were assembled along with the boys at worship, decorum was rigidly enforced. The effect of these admonitions was very telling. Another plan was the holding of what the boys called court-martials for the trial of offences, at which every serious offence was deliberately inquired into, witnesses examined, and punishment inflicted upon the spot. Occasionally, also, we had trial by jury, and the effect of the calm and deliberate nature of the investigation was excellent. The court-martials excited the liveliest interest, and exercised a most potent influence for good. The most effective of all the plans I tried, however, was that of voting for good conduct. I had carried on this plan amongst the girls for nearly two years with the most satisfactory results, and at the end of the third week I introduced it amongst the boys also, after having previously shown them the way in which the girls delivered their votes. The method of voting was as follows:—A meeting was held every Saturday afternoon, when each boy was allowed to vote for the four boys whom he considered to have been the best behaved during the week. The votes were regularly marked in a small book kept for that purpose, and the four boys who obtained the most votes received a good mark and a medal to wear during the week, and when any boy got three good marks, his name was written upon a printed card, entitled the table of merit, where it remained during good conduct, and this table was hung up on the walls of the school. In addition to this, the medal boys had all the posts of honour and trust given to them as a matter of right, and as these posts were eagerly coveted, the arrangement proved very beneficial. No boy was allowed to vote, or be voted for, who had told a lie, uttered an oath, committed a theft, or broken the Sabbath during the past week; and I also reserved to myself the power of depriving any boy of his vote for general bad conduct. In addition to this, I reserved the power of *vetoing* the choice of the school if I thought it an improper one, but this was a power which I never had occasion to exercise. During a period of nearly two years, the matron of the Refuge never exercised it more than two or three times. I also voted, and as my vote counted four, and was moreover considered a high mark of distinction, it was eagerly desired. Canvassing was strictly forbidden, but they did not seem to think that the prohibition extended to me, for I was frequently asked by some if I meant to vote for them. Boys who had got good marks, and were afterwards guilty of misconduct, were deprived of them. Such was the plan, and it proved very salutary. A high value was set upon the votes and marks; and as it was felt to be a great degradation to be deprived of them, the grosser sins began rapidly to disappear. It was very interesting to observe the struggles of the poor lads to overcome their former bad habits. Oaths, which used to be their ordinary forms of speech, were now repeatedly stopped in the moment of utterance, and the half-formed lie died on the lips. One boy, for example, came behind another, and with boyish rudeness struck him a smart and unexpected blow. The customary expletive rushed to the lips of the injured boy, and he roared out, "Oh! da——;" but, suddenly recollecting himself, he stopped, and the oath was strangled in its birth. Another was employed at work in the tool-house, with boiling tar. His arm was stripped to the shoulder, and as he dashed his brush upon the wood, the hot tar spurted

over it. Immediately on feeling the smart, he cried, "Oh! Go——;" and then, instead of completing the profanation of the sacred name, he ended with a long flourish of O-o-o-o-o-o. Nothing could exceed the coolness with which this boy swore when he first entered the school, and I cannot help remarking that his case, as well as that of several others, affords a striking proof of the immense amount of good that might be done by removing these unfortunate lads out of the way of temptation, and subjecting them to wholesome discipline and restraint. He is upwards of fourteen years old, has been repeatedly in jail, and was regarded as an incorrigible young blackguard. Previous to his admission, I made inquiries at some of his companions, and was told that he was "ane o' the wildest laddies in a' the Sooth Street." Yet no sooner was this "wild laddie" admitted to the Ragged School, than he settled down into a quiet and peaceable boy, and turned out to be possessed of a very affectionate disposition, and many engaging qualities. I have more than once intrusted him with money, and always received a faithful account. His name now stands upon the board of merit, and he bids fair to do well. Poor C——! I shall indeed be disappointed if he do not turn out to be an honest man.

Along with this gratifying improvement, there sprung up a very kindly feeling on the part of the boys towards myself, which was manifested in a variety of ways. When I informed them that their teacher was coming in a few days, there was a general expression of regret, and many of them cried out, "Stay wi' us, Sir—we like you better;" and when I told them I could not do that, they expressed a hope that I would often come back and see them. Such manifestations of affection by these poor lads towards those who show them any kindness, are by no means uncommon, and afford one proof of the good effects of Ragged Schools in calling the kindlier affections into play.

My two months' experience of the Perth Ragged School Farm tends to convince me that the best of all the plans yet tried for the moral and industrial training of our depraved youth is that of a Farm School. In-door schools are very suitable for girls, but the restless spirit of the boy finds far more profitable outlet in the open air. Field-work possesses peculiar charms for them. They delight in using the spade, hoe, rake, or pick, and very soon learn to use them to good purpose. I was surprised at the amount of work which they could perform; and so greedily was it done, that I had at times considerable difficulty in keeping them going. I am convinced that, under efficient superintendence, fifty boys (the number meant to be taken into the Perth School) will be far more than sufficient to cultivate four acres, and that we shall have to extend our boundaries. It is yet too soon to give any opinion as to the quantity of food which they will be able to raise, but if we are to take the experience of the Quatt School Farm in Shropshire, or the Deaf and Dumb Institution, Edinburgh, as our guide, there seems reason to believe that they will raise sufficient for their own use, besides paying the rent. Should this be the case, the most important consequences would follow. Ragged Schools, which can now be maintained with the utmost difficulty, owing to their great expense, might then be kept with the greatest ease. They would, therefore, start up in every quarter, and in the course of a few years we might overtake the whole juvenile depravity of the land.

JUVENILE DELINQUENTS.

A MOST decided testimony in favour of Ragged Schools, as a means of diminishing crime, is given by the Superintendent of County Police for Dumfries-shire, in his Report for 1849. Referring to the number of youths convicted during that year, he says:—"It may be necessary to explain, that those convicted under fifteen years of age do not all belong to Dumfries and the neighbourhood, but other parts of the county. Five of those belonging to Dumfries had received instruction at the Ragged School, but were old and somewhat hardened offenders previous to their admission to that institution; and there can be little doubt, had they been taken charge of by proper persons during evening and night, as in the day-time, those offences with which they were charged would not have been committed. It is gratifying to state, that the chaplain and governor of the jail bear testimony to the great improvement in the manners and habits of those above-mentioned on their return to prison. *The superintendent may state, that since the opening of the Ragged School, none of the children belonging to that institution have been taken into custody for any offence except those before-mentioned; and juvenile vagrancy in the town and suburbs of Dumfries is greatly diminished.* The public in general would do well to visit the establishment. In some parts of the county, schools of a like nature have been established, and attended to by ladies and gentlemen, who speak of the great improvement observable in the immediate neighbourhood."

ABSTRACT OF CASES OF THEFT AT THE AUTUMN PERTH CIRCUIT, 1849:—

No.	Articles Stolen.	Previous Convictions.	Sentence.
1	A tub	4 (1 in Justiciary)	10 years trans.
2	A pail	5 (1 in Justiciary)	10 „
3	A purse, with 5*s.* . . .	4 (1 in Justiciary)	10 „
4	Purse, with 1*s.* 8½*d.*, and trinkets	2 . . .	7 „
5	Silver watch and appendages .	3 . . .	7 „
6	10 lbs. lead	4 . . .	7 „
7	Jacket, vest, cap, and boots .	3 . . .	7 „
8	Jar, pepper-box, and 2*s.* 6*d.* .	2 . . .	7 „
9	Gown and pair of shoes . .	5 (1 in Justiciary)	10 „
10	Quantity of soap . .	1 (Justiciary) .	outlawed.

Note.—The values of the articles stolen may not in all exceed £5; there were 33 previous convictions, of which *five* were by the Circuit Court of Justiciary.

The investigations and trials of these ten persons must have cost the country at least £1000, which would have thoroughly educated in an Industrial School 200 children.

Statement of male prisoners tried at Perth Circuits from Dundee, below 16 years of age. The Dundee Ragged Schools were commenced in 1846.

		Total Males Tried.	Males below 16.
1847	Spring . .	30 . .	15 (one-half.)
„	Autumn . .	18 . .	8
1848	Spring . .	13 . .	3
„	Autumn . .	20 . .	7
1849	Spring . .	13 . .	none
„	Autumn . .	8 . .	none

SCHOOLS IN LONDON AND ITS SUBURBS,

VISITED BY THE SCHOOL INSPECTORS DURING THE YEAR ENDING MAY, 1850.

*** *These Schools are under the management of Independent and Local Committees.*

LOCALITY OF SCHOOLS.	SUNDAY.				DAILY.				EVENINGS.					INDUSTRIAL CLASSES.				TEACHERS.		Room to Accommodate.
	Morn. & Aft.	Evening.	Adults.	Total.	Boys.	Girls.	Infants.	Total.	When Open.	Boys.	Girls.	Adults.	Total.	When Open.	Boys.	Girls.	Total.	Voluntary.	Paid.	
EASTERN DIVISION.																				
Foster Street, Bishopsgate	80	150	...	230	...	...	90	90	M. T. W. Th. F.	50	45	...	95	...	...	...	...	20	3	200
Dolphin Court, Spitalfields	145	...	...	145	mixed			180	M. T. Th. F.	40	35	...	75	M. T. Th.	...	20	50	70	24	4	250
Gt. Pearl St., Spitalfields, late Vine Court	124	115	...	239	...	...	...	...	M. T. W. Th.	36	40	...	76	...	...		...		14	1	300
Thrawl Street, Spitalfields	...	120	...	120	...	...	...	...	T. Th.	60	60	7	127	...	...		...		9	...	180
King Street, Spitalfields	100	50	...	150	...	...	...	...	...	...	...	...	...	...	...		...		10	...	180
Goldsmiths' Row, Hackney Road	...	...	...	...	...	...	...	...	T. Th.	60	86	12	158	Th.	...	14	14		18	...	...
Twig Folly, Bethnal Green	...	...	...	...	...	...	...	...	T.	30	30	...	60	...	...		...		8	...	120
New Nicholl Street, Bethnal Green	...	50	...	50	...	...	100	100	...	...	...	...	...	...	...		...		12	1	90
King Edward Street, Mile End	60	257	...	317	...	...	140	140	M. T. W. Th.	35	20	...	55	...	...		...		42	2	250
North Street Schools, Whitechapel—																				
Thomas Place	...	...	...	...	...	...	...	...	M. T. Th. F.	50	45	...	95	Th.	...	45	45		5	2	200
Cumberland Place	24	60	...	84	...	...	...	...	...	...	...	...	...	...	...		...		8	...	60
Pleasant Place	22	95	...	117	30	45	30	105	...	...	...	...	...	Daily	...	20	20		8	1	100
Lomas Buildings, Stepney	40	65	...	105	...	...	...	...	Th.	30	20	...	50	...	...		...		15	...	80
Bere Street, Ratcliffe	108	...	...	108	...	45	...	45	M. T. Th. F.	42	33	...	75	Daily	...	19	25	44	10	2	60
Darby Street, Rosemary Lane	...	100	...	100	...	...	...	...	...	...	...	...	...	...	...		...		28	...	120
Brewhouse Lane, Wapping	...	...	...	...	...	...	...	...	M. T. Th. F.	50	40	...	90	...	...		...		10	...	50
Spicer Street, Spitalfields	65	140	...	205	46	30	70	146	T. W. F.	15	25	...	40	Daily	...		25	25	18	5	200
Anchor Street	60	112	...	172	...	...	...	...	T. W. Th. F.	65	60	7	132	...	...		...		10	1	180
Poplar	...	130	...	130	...	50	50	100	M. T. W. Th. F.	...	...	...	...	...	...		...		14	2	200
Hoxton Old Town	90	130	...	220	...	...	100	100	M. T. Th. F.	30	30	12	72	...	...		...		10	1	500
CENTRAL AND NORTHERN DIVISION.																				
Field Lane, West Smithfield	150	300	12	462	50	50	50	150	M. T. W. Th. F.	50	30	...	80	M. T.	...	50	30	80	45	5	300
Plumtree Court, Shoe Lane	...	50	...	50	...	...	...	...	M. T. W. Th. F.	15	...	...	15	W.	...		14	14	27	1	150
Golden Lane, St. Luke's	130	210	...	340	...	...	130	130	M. W. Th. F.	45	45	...	90	M.	...		45	45	35	2	300
Turk's Head Yard, Clerkenwell	40	...	...	40	...	...	80	80	...	...	...	...	...	...	...		...		4	1	70
Lamb and Flag Court, Clerkenwell Green	236	...	...	236	70	78	70	218	M. W.	20	20	40	80	...	...		...		15	3	250
Vine Street, Liquorpond Street	22	60	...	82	...	...	...	...	T.	10	12	...	22	...	...		...		13	...	60

Fox Court, Gray's Inn Lane	40	50	...	90	...	...	...	...	M. T. W. Th. F.	52	60	...	112	W.	...	20	20	14	1	80
Yeate's Court, Clare Market	...	110	...	110	...	...	...	...	M. T. W. Th. F.	60	70	...	130	M. T. W. F.	8	30	38	6	3	70
Brewers' Court, Great Wild Street	25	60	...	85	...	...	...	...	M. T. W. Th. F.	40	45	...	85	Th.	...	45	45	22	3	70
Charles Street, Drury Lane	...	135	...	135	...	...	...	...	M. W. Th. F.	45	25	...	70	...	...	...	...	30	...	140
Neal's Yard, Seven Dials	...	80	...	80	40	...	...	40	M. T. W. Th. F.	40	...	...	40	Daily	16	...	16	10	1	120
St. Andrew's Street, Seven Dials	...	...	...	...	...	60	...	60	...	...	...	...	...	12 to 2 Daily	...	50	50	...	1	80
Streatham Street, St. Giles's	62	40	...	102	...	60	...	60	M. T. W. Th. F.	67	55	...	122	W.	...	25	25	34	3	100
Irish Free School, St. Giles's	...	...	...	...	60	57	86	203	...	...	...	...	...	...	...	...	...	...	3	250
Philips' Gardens, New Road	...	...	...	...	...	...	80	80	...	...	...	...	...	...	...	...	...	...	1	80
Little Camden St., Camden Town	78	12	30	120	...	...	130	130	M. T. W. Th. F.	50	24	...	74	F.	30	25	55	24	5	140
Agar Town, St. Pancras Road	236	72	...	308	...	...	100	100	M. T. W. Th. F.	35	35	...	70	...	...	...	...	16	2	250
Compton Place, Judd Street	50	60	...	110	...	...	...	...	M. T. W. Th. F.	70	60	...	130	M. F.	...	50	50	12	2	80
James Street, Regent Square	...	...	...	...	...	...	...	...	M. W.	19	17	11	47	...	...	...	...	4	0	40
Abbey Place, Little Coram Street	34	...	...	34	...	...	...	...	M. T. W. Th.	36	29	...	65	...	...	...	...	4	1	50
Britannia Street, King's Cross	75	...	...	75	...	...	...	...	M. T. Th. F.	40	50	...	90	Every Day	6	20	26	20	1	100
Elder Walk, Islington	104	...	...	104	...	...	90	90	...	...	...	...	...	...	...	...	...	8	1	70
Sermon Lane, Islington	30	...	...	30	62	46	20	128	...	...	...	...	...	Every Afternoon	...	40	40	10	2	150
Brand Street, Holloway	132	20	...	152	60	30	80	170	...	...	...	20	10	30	...	...	...	17	2	100
Providence Row, Kingsland	...	...	...	...	...	...	...	...	T. Th.	...	...	70	80	150	Thursday	...	10	10	14	...	200
Stoke Newington	53	83	...	136	36	12	...	48	M. T. W. Th. F.	16	...	...	16	...	...	...	...	33	2	60
Somers Town—now forming.																				
WESTERN DIVISION.																				
Westminster Juvenile Refuge and School of Industry, 56, Old Pye Street	110	...	...	110	80	50	...	130	M. T. W. Th. F.	35	40	...	75	Every Day, 2 to 5.	80	50	130	11	6	200
New Pye Street, Westminster	...	...	...	...	...	...	100	100	...	...	...	...	...	...	...	...	...	...	1	200
Pear Street, Westminster	164	...	...	164	112	120	60	292	...	...	...	...	...	...	16	40	56	10	2	200
Broadway, Westminster	...	135	...	135	...	...	...	...	M. T. W. Th. F.	30	30	...	60	...	...	...	...	20	1	200
New Tothill Street, Westminster	52	...	...	52	25	28	22	75	...	...	...	...	...	...	...	...	...	9	1	100
Exeter Buildings, Chelsea	55	...	...	55	56	55	45	156	M. W. F.	30	...	...	30	...	30	30	60	12	2	190
St. Paul's, St. Peter's, Hammersmith	70	...	...	70	50	55	...	105	M. T. Th. F.	16	...	...	16	...	...	60	60	9	3	200
Richmond Street, Lisson Grove	...	120	...	120	...	...	...	...	W. F.	65	45	12	122	Every Day	12	24	36	38	...	500
George Street, Lisson Grove	...	165	...	165	...	...	260	260	M. T. W. Th. F.	30	28	...	58	...	...	...	...	25	5	260
Paddington Wharfs	50	140	...	190	20	28	95	143	M. T. W. Th. F.	35	28	...	63	...	...	...	...	15	4	190
Huntsworth Mews, Dorset Square	64	89	...	153	34	...	88	122	M. T. W. Th.	15	34	20	69	M. T. W. Th. F.	16	14	30	15	5	200
Brook Street, New Road	85	140	...	225	45	55	12	112	T. W. F.	25	25	...	50	7 in Morn. to 6 Evn.	11	...	11	27	1	200
Union Mews, Wells Street	...	154	...	154	...	...	...	...	M. T. W. Th. F.	53	54	...	107	M. W.	24	30	54	13	4	160
Grotto Passage, Marylebone	50	...	...	50	...	...	100	100	M. W. F.	...	30	...	30	W.	...	30	30	10	2	100
Grotto Place, Marylebone	60	...	...	60	80	...	...	80	M. T. W. Th. F.	40	...	...	40	Daily	80	...	80	8	2	150
Hinde's Mews, Marylebone Lane	15	48	...	63	...	...	...	...	T. W. Th. F.	9	4	13	26	Thursday	...	7	7	13	2	110
Edward's Mews, Portman Square	38	...	...	38	...	...	70	70	M. T. W. Th. F.	...	65	48	113	W. T.	...	55	55	15	5	100
Gray's Yard, James Street	105	...	...	105	76	64	118	258	M. T. Th. F.	18	...	...	18	M. Th.	20	64	84	8	5	300
Hopkins Street, Golden Square	...	130	...	130	...	...	...	...	M. T. W. Th. F.	60	60	6	126	M. W. Th. F.	34	60	94	18	3	300
Park Chapel School, Chelsea	...	...	...	...	...	...	...	...	T. W. Th. F.	40	60	...	100	...	...	...	...	16	2	300
Portland Town	...	40	...	40	...	...	...	...	...	60	30	...	90	...	...	...	...	15	2	80
Temperance Hall, Hammersmith	...	90	...	90	...	...	...	...	W. F.	30	...	...	30	...	...	...	...	19	1	200
Palmer's Passage, Westminster	100	...	...	100	150	...	...	150	M. W. F.	...	60	...	60	...	...	...	...	10	2	150
St. Luke's, Chelsea	...	...	...	...	...	...	...	...	T. Th.	35	...	...	35	...	...	...	...	5	1	45

[For SOUTHERN DIVISION and SUMMARY see next Page.]

LOCALITY OF SCHOOLS.	SUNDAY.				DAILY.				EVENINGS.					INDUSTRIAL CLASSES.				TEACHERS.		
	Morn. & Aft.	Evening.	Adults.	Total.	Boys.	Girls.	Infants.	Total.	When Open.	Boys.	Girls.	Adults.	Total.	When Open.	Boys.	Girls.	Total.	Voluntary.	Paid.	Room to Accommodate.
SOUTHERN DIVISION.																				
Lambeth	...	445	...	445	...	...	...	...	M. W. F.	60	90	...	150	Th.	...	25	25	40	4	500
Jurston Street, Lambeth	...	253	...	253	...	...	...	...	...	...	...	...	...	...	...	30	30	49	1	300
Robert Street, New Cut	72	108	...	180	82	73	...	155	M. T. W. F.	35	32	...	67	M.	...	34	34	10	2	220
Windmill Street, New Cut	110	...	...	110	85	60	...	145	...	...	...	...	...	...	...	...	...	2	2	160
Waterloo Road	100	160	...	260	85	60	40	185	M. T. W. Th.	32	35	...	67	Every Day.	...	40	40	15	2	270
Broadwall, Blackfriars	...	...	...	...	...	...	...	...	M. T. W. Th. F.	70	70	...	140	Th. F.	39	48	87	...	5	200
Chapel Place, Great Suffolk Street	...	130	...	130	...	...	...	...	...	...	...	...	...	...	...	...	...	12	...	200
John Street, Mint	...	153	...	153	...	...	...	...	M. T. Th. F.	28	27	...	55	F.	...	13	13	18	1	250
Mitre Court, Mint Street	50	...	...	50	...	...	30	30	M. T.	63	18	...	81	...	...	...	...	10	2	100
Henry Street, Kent Street	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	40
Vineyard, Tooley Street	63	...	...	63	107	40	...	147	M. W. F.	28	...	10	38	...	...	...	...	...	2	190
Jacob Street, Dockhead	60	...	...	60	...	...	...	...	M. T. Th.	12	...	...	12	...	...	...	...	6	1	90
Deptford, Duncan Yard	60	40	...	100	...	...	...	...	M. T. W. Th. F.	43	30	...	73	...	...	...	...	20	2	100
Greenwich, East	60	...	...	60	...	...	...	...	T. F.	60	60	...	120	...	...	...	...	6	1	200
Greenwich, West	131	...	...	131	65	45	...	110	...	...	...	...	...	...	...	...	...	14	1	130
Blackheath, Queen Street	...	100	...	100	...	...	...	...	T. Th.	60	50	...	110	...	...	...	...	10	...	180
Peckham, High Street	...	...	...	...	...	...	...	...	M. T.	80	...	...	80	...	...	...	...	14	...	120
Camberwell, Nelson Street	...	213	...	213	...	...	...	...	M. W. T.	70	30	...	100	...	...	...	...	40	2	280
Clapham, North Street	...	70	...	70	...	...	...	...	M. W.	20	20	...	40	...	...	...	...	11	...	80
Clapham, White's Square	...	104	...	104	...	...	...	...	T. F.	30	24	10	64	M. T. W. Th.	18	20	38	14	3	120
Clapham, Union Street	...	70	...	70	...	...	...	...	M. W.	20	18	...	38	...	...	...	...	9	1	90
Walworth, Crown Square	...	140	...	140	...	...	...	...	M. W. F.	30	30	6	66	W.	...	30	30	20	...	120
Newington, Francis Street	50	...	...	50	...	...	...	...	T. F.	15	...	...	15	...	...	...	...	6	1	150
Hanover Street, Rotherhithe	...	55	...	55	...	...	...	...	...	...	...	...	...	...	...	...	...	15	...	70

SUMMARY.	Schools.	Attendance of Scholars.			Industrial Classes.	Attendance of Teachers.		Room to Accommodate.
		Sunday.	Week day.	Evening.		Voluntary.	Paid.	
Eastern Division	20	2,492	1,006	1,200	218	293	25	3,320
Central and Northern Division	27	2,881	1,627	1,518	464	417	47	3,260
Western Division	24	2,269	2,153	1,318	797	341	62	4,635
Southern Division	24	2,797	772	1,316	297	341	33	4,160
Total	95	10,439	5,558	5,352	1,776	1,392	167	15,375
Increase during the Year	13	2,309	1,263	528	Not before numbered.	463	43	3,665

Plans and Progress.

RAGGED SCHOOLS:

Their Management, Arrangements, Classification, and Discipline.

In requesting attention to the topics assigned for our consideration, let us not be misunderstood if we should seem to insist too strenuously on those instrumentalities and extraneous aids, which are but the *modus operandi* of our work. I attach no *paramount* importance to methods and systems. The *spirit* of our work, that is a matter of infinite consequence. Is it not chiefly and primarily a spiritual work—the evangelization of the humblest, the most ignorant, and benighted, and depraved classes of society—to seek and to save the *lost?* Is it not, in spirit, aims, and objects, identical with that to which the blessed Saviour and his apostles devoted their lives? Those secular departments which we have appended to it, are but preparatives and helps to the great spiritual purpose; whilst mere methods and external arrangements are but as scaffolding to the edifice, and as implements in the hands of the builder. Yet they are necessary. Let us, above all things, seek to be imbued with the spirit of our Divine Master, but let us also bring into subservience all suitable material facilities at our command. Let us remember, also, that it is our blessed privilege, as it is our duty, ever to regard Him as our great *model teacher*, not only as to spirit and doctrine, but in the principles and methods of teaching, as a science and as an art.

Management.—The financial and general affairs of a school generally devolve on a Committee and Secretary, whilst the *internal* management (of which we intend principally to speak) properly devolves on the Superintendent. He may be a voluntary or a paid agent; *voluntary*, as in our Sunday and Sunday evening schools; and a *master* or *mistress*, as in our daily and week evening schools. We shall speak chiefly of the former.

The office of the *Superintendent* should be regarded as a *monarchy*—elective and under laws, but absolute during his term of office. He should be elected annually by the teachers. All other officers *in* the school, with the teachers, are subordinate to him. His appointment resting in their hands they may afford to invest him with complete authority. The briefness of the tenure of office will also prevent the abuse of power. Let the votes for his election be by ballot. By this course will the whole of the teachers be admitted to a share in the management, and in consequence become more deeply concerned for its success.

The *work* of the Superintendent is the direction of the internal operations of the school, to provide for the instruction of every scholar, and to secure the regularity and orderly performance of all the school exercises.

One of the greatest and commonest faults to which a Superintendent is prone, is his forgetting his proper office and position, and engaging in those minor duties and details which he should *see* performed, but not perform himself. His work is *superintendence* and *supervision*, from which he should never take himself, either to teach a class or attend to the door, distribute or collect school material, or any similar duties. His sphere is the WHOLE school, upon which he should never turn his back. For the duties just noticed there should be proper officers. In every Ragged School there should be a door-keeper appointed, (two might officiate in turns,) whose duty should be to secure the orderly ingress and egress of the scholars. This plan would generally dispense with a *policeman;* and,

on moral grounds especially, would be much preferable. But when a policeman is needed, let his duties be confined to the exterior.

For the distribution of school material, two or three of the eldest and most trustworthy scholars might be employed, who might be encouraged to be regular and early for this purpose. Such employment would enlist their feelings and prejudices in favour of the school, and such a show of confidence would beget trustworthiness.

When the attendance of the children is marked, this should be a separate office. And here I may remark, that this is a neglected duty in many of our schools. I admit it is attended with many difficulties, the chief of which is the fluctuation of the attendance. But would it not, in conjunction with other measures, be the best remedy for that irregularity?

Let the exercises of the school be conducted upon a *plan*. Let there be a methodical division of time and arrangement of duties. Not only have every duty performed by the proper officer, but in its proper time. Be punctual in opening and closing the school. It is desirable, also, to have always a pre-arrangement of selected reading lessons, that there may be no loss of time when the lesson should be taught; it would also induce and facilitate preparation on the part of the teacher—a most necessary duty.

Have a *signal* for silence. What confusion and loss of time often take place because the trumpet giveth an uncertain sound. It matters little what the signal be, so that its import be understood, and obedience to it enforced. It, however, should not be a noisy one; a slight clap of the hands may obtain instant silence, whilst the violent ringing of a bell, or striking of a cane, will only make "confusion worse confounded."

The Superintendent should give all his commands and instructions in an audible, calm, and firm tone of voice. *Repetition* of the same command or threat is a betrayal of weakness.

The most disturbed period of a school generally is its dismissal. It is that at which managers and teachers, in many schools, appear to yield the reins of government into the hands of the children themselves. But not only should order and quiet be maintained till the last boy has left the room, but that boisterousness which usually prevails as soon as they get into the street, and which, while it greatly nullifies the instruction of the school, will make an unfavourable impression upon the poor neighbours, should, if possible, be suppressed. Admonition should be repeated, and vigilance exercised on their leaving school. The want of a lamp at the door is often a great encouragement to this grievance.

ARRANGEMENTS.—In consequence of the great diversity of the premises of many of our schools, and of their smallness and inconvenient form, it is difficult to give rules or suggestions under this head of uniform application. We will say, however, what we think school premises should be, and suggest upon arrangements conformably to such standard.

The school-room should be as healthily situated as proximity to the locality requiring it will permit. Ventilation, light, both natural and artificial, and a supply of water, should be well provided for. Its dimensions should be a parallelogram, the breadth being to the length in the proportion of two to three, or of thirty to forty-five feet. There should be separate entrances for boys and girls, the access being easy and free from danger. There should always be a porch at the door, to prevent the sudden ingress of rude boys.

The *classes* should be of a *square* form, the fourth side being left open for the teacher's seat; the forms should be about six or seven feet long, about ten inches in width, with a broad base. A class of such form and size would accommodate ten or twelve young persons, and would place the

whole conveniently within the teacher's view. The arrangement of the classes relatively to each other and to the Superintendent's desk, (which should be in the centre,) should be such as not to allow contiguous classes to be in contact, and such as to bring all the scholars within the view of the Superintendent, and occasion the least removal of the forms for collective instruction from the desk.

The writing-desks, if fixed, should be placed round the room, so as not to interfere with the arrangements of the Sunday or Sunday evening school.

An improvement has, however, been introduced into some schools, in which the arrangement of desks adopted generally in British schools, (which is, perhaps, the best suited for the purposes of complete supervision and of collective instruction,) is rendered compatible with the requirements of the Sunday school. This is effected by having the form and desk united and movable, and of a suitable length for the formation of Sunday school classes.

Every school should have at least two class-rooms. These are now considered essential to British and National schools, but are still more greatly needed in Ragged Schools, for the purposes of separation and of *adapted* instruction—to provide not only for the differences of capacity, but of character also.

(To be continued.)

Correspondence.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—Having, in a former number of your Magazine, attempted to show the benefits likely to result to our Ragged Schools by the adoption of the ticket system; and as, in a late number, an article appeared in which the utility and advantages of such a plan are called in question, I trust you will allow the insertion of these few lines in reply. If I understand rightly, your Correspondent is favourable to the distribution of rewards for meritorious behaviour, etc., and is only opposed to those rewards being given in exchange for or purchased by tickets. I am aware that the latter part of the article alluded to would almost imply that *any* system of rewarding is pernicious, yet I do not take this as the general purport of the remarks made. Now, Sir, in all those schools where rewards are given, they are usually for general good behaviour and attention for a certain time, say three or six months; it cannot be expected that the teacher can trust to his *memory* as to the good conduct of the many children in his class during such a period of time as this; and, therefore, from week to week, he marks that conduct by giving or withholding tickets, or else by certain marks in his class-book: both these plans will answer the required purpose, although the former appears to me by far the best, inasmuch as the children ever have something by them reminding them of and connecting them as it were with the school, and will often ponder over and learn the short and appropriate passages of Scripture which are usually on the tickets. A striking instance of this occurred a few weeks since in the school with which I am connected; in the course of an address, the children were asked to repeat the different passages which from time to time had been on the tickets; twelve series of tickets had been printed, and consequently twelve different texts; the result was, that nine out of the twelve were correctly repeated by various children in the school.

But your Correspondent says, "Tickets afford a very imperfect criterion of merit, inasmuch as children detained at home by illness or domestic duties, may fail to obtain tickets for attendance or for punctuality; children unable from want of time to learn much or correctly may gain few tickets for lessons, while the regular scholar and the quick learner, though perhaps less deserving, will gain many of both sorts;" but I would say, in reply, that a teacher's duty does not consist *merely* in teaching in the school, but also in *visiting the children at their homes*, and he is expected and will naturally take these matters into consideration when distributing the tickets. This point appears to me clear, that the *teacher must have some means* of noting the behaviour, etc., of the children, in order that when rewarding time arrives, there may be some guarantee that the most deserving are the best rewarded; and I must confess, after a trial of three years, that the ticket system appears to me best calculated to secure this end. I will only add, that during that period it has been my lot to distribute to Ragged School children some hundreds of rewards, and on every succeeding occasion does their *deep gratitude* and thankfulness appear the more manifest.

I am, my dear Sir, faithfully yours,

Lambeth. F. D.

Literary Notices.

Gems from Matthew Henry. London: Partridge & Oakey, Paternoster Row, and 70, Edgeware Road.

There are few Christians unacquainted with the brook out of which these precious pebbles are gathered. They have been selected with much judgment and care, and are arranged under thirty different heads. As they are characterized throughout by "that heavenly wisdom, that sententious neatness of expression, that forcible homeliness, that antithetical pithy terseness, so well adapted to improve the mind and remain on the memory," they cannot fail to prove a "word in season."

The little work is substantially and elegantly got-up, and contains a beautiful view of Henry's summer-house in Cheshire, where the greater part of his Commentary is said to have been written.

Pleasant Pages for Young People. A Journal of Home Education on the Infant School System. By S. Prout Newcombe. London: Houlston and Stoneman.

We have received the second part of this periodical, and most gladly bear testimony to its unsurpassed excellence. The author has attempted a difficult work, but thus far he has performed it well. A short conversational lesson is given for each morning, on scientific, historical, and other subjects. When parents become teachers, with such an auxiliary at their command, they will neither fail of success nor grow weary of their work. The author has stepped into a province hitherto unoccupied, and for which he is peculiarly adapted. We wish him all the success he so richly merits. The public will neither do him nor themselves justice unless the work has a weekly circulation of 40,000 copies.

The Hat and Feathers. — William Woodland. By Charlotte Adams, Author of "The Peach Tree," "The Hay Field," etc.

Two wisely and well written tales for children, published by the *Society for Promoting Christian Knowledge*. The first is specially adapted for girls, and the second for boys, as indicated by their titles. The former might be safely and *usefully* read by the elder girls in Ragged Schools, as the lessons of domestic order and economy, obedience and punctuality in the children, are such as mothers and daughters among the poor require much to learn. It contains nothing of an exciting nature, and the style is tolerably well suited for that class of children.

The Children's Gallery.

INFLUENCE OF BENEVOLENCE.

The only way to be loved, is to be and to appear lovely; to possess and display kindness, benevolence, tenderness; to be free from selfishness, and to be alive to the welfare of others. When Dr. Doddridge asked his little daughter, who died so early, why everybody seemed to love her, she answered, "I cannot tell, unless it be because I love everybody." This was not only a striking, but very judicious reply. It accords with the sentiment of Seneca, who gives us a love-charm. And what do you suppose the secret is? "Love," says he, "in order to be loved." No being ever yet drew another by the use of terror and authority.—*Jay.*

LIFE AND DEATH.

The late excellent Mr. Newton was once speaking of a lady who was recently dead. A young lady immediately asked, "O, Sir, how did she die?" The venerable man replied, "There is a more important question than that, my dear, which you should have asked first." "Sir," said she, "what question can be more important than, How did she die?" He replied, "*How did she live?*"

LOOK HIGHER.

A lady applied to an eminent philanthropist of Bristol, Richard Reynolds, on behalf of a little orphan boy. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor. "Stop," said the good man, "thou art mistaken. We do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain."

TOMMY AND HIS SHILLING.

BY MRS. S. W. JEWETT.

Little Tommy found a shilling
As he came from school one day;
"Now," said he, "I'll have a fortune,
For I'll plant it right away.

"Nurse once told me, I remember,
When a penny I had found,
It would grow and bear new pennies
If I put it in the ground.

"I'll not say a word to mother,
For I know she would be willing;
Home I'll run, and in my garden
Plant my precious bright new shilling.

"Every day I'll give it water,
And I'll weed it with great care;
And I guess, before the winter
It will many shillings bear.

"Then I'll buy a horse and carriage,
And a lot of splendid toys,
And I'll give a hundred shillings
To poor little girls and boys."

Thus deluded, little Tommy
Laid full many a splendid plan,
As the little coin he planted,
Wishing he were grown a man.

Day by day he nursed and watch'd it,
Thought of nothing else beside;
Day by day was disappointed,
For no signs of growth he spied.

Tired, at last, of hopeless waiting,
More than any child could bear,
Little Tommy told his secret
To his mother in despair.

Never was a kinder mother;
But when his sad tale she heard,
'Twas so funny, she from laughing
Could not speak a single word.

This was worse than all; for Tommy
Thought his sorrow too severe;
And in spite of every effort,
Down his cheek there roll'd a tear.

This his tender mother spying,
Kiss'd it off before it fell; [ling,"
"Where to plant your bright new shil-
Said she to him, "let me tell."

"Peter Brown's two little children
Long have wish'd to learn to read,
But their father is not able
To procure the books they need.

"To their use, if you will spend it,
Precious seed you then may sow,
And ere many months are ended,
Trust me, you will see it grow."

Intelligence.

BERMONDSEY RAGGED SCHOOLS.

On Monday, July 8th, the new schools, Railway Arch No. 144, near the Neckinger Road, were opened. At five o'clock a very numerous company sat down to tea in the new school-rooms, after which a Public Meeting was held. In the absence of the Rt. Hon. Lord Ashley, M.P., F. Doulton, Esq., was voted to the Chair. After singing,

"From all that dwell below the skies,"

the Chairman said, it gave him much pleasure to be present on the occasion, and to witness the aspect of the Meeting. It gave him pleasure, because the scene of his first labours in Ragged Schools was a railway arch, and it was cheering for him to know, that in Bermondsey a school had been established in a like situation, where ragged children might be instructed in the ways of righteousness and moral rectitude.

After the Chairman's speech, the Secretary read a statement, which showed that a Boys' School had been established in Jacob Street, Dockhead, for more than three years; that this school had been opened on Sabbath evenings for the purpose of imparting religious instruction, which had been accomplished by voluntary teachers, of various denominations of Christians; and on three evenings in the week the usual branches of a useful education had been imparted by a paid teacher. It stated, that on account of the smallness and unhealthiness of the school-room, it had been found necessary to obtain more commodious premises, and also to establish a Girls' School. A railway arch had been taken and fitted-up as school-rooms for boys and girls, to defray the expense of which a fund had been raised, amounting to more than £64; but this was not sufficient to meet the expense, as more than £109 had been expended, which left a debt upon them, and the schools were as yet incomplete.

The first Resolution was moved by Mr. Anderson, of the Ragged School Union, who suggested, as one means for clearing off the debt, that subscriptions of one penny per week be obtained from a majority of those present, and earnestly hoped that the Meeting would not suffer the Committee to continue long in this unthankful situation.

The Resolution was seconded by Mr. Wm. Payne, Jun.

The second Resolution was moved by the Rev. George Rose, and seconded by Joseph Payne, Esq., who concluded by reading some verses, written for the occasion, entitled, "The Three Arches."

A vote of thanks was moved by Mr. James M'Pherson, and seconded by Mr. N. T. Langridge; after which, the Doxology having been sung, and Prayer offered by the Rev. G. Rose, the Meeting separated.

TEMPLE RAGGED SCHOOLS, BRISTOL.

A Meeting of the friends and supporters of this excellent charity was held on Monday Evening, June 24th, at the Old Jews' Synagogue, now called the Girls' National School, Temple Street. The Chair was taken by the Rev. F. Elwyn, vicar of the parish.

The Report stated, that the school is divided into three departments, which meet at different hours daily. The following is a synopsis of the description of children and their average attendance, etc.:—Morning School, for girls and boys under eight years of age: number on the books, about 90; daily average attendance, 70. Afternoon Schools, for girls only, of six years old and upwards: daily average attendance, 45. Evening School, for boys of eight years old and upwards: number on the books, about 84; attendance daily, from 45 to 60. Sunday School, for girls and boys: attendance, girls about 9, boys about 18. 11 boys attend at the Industrial School in St. Philip's parish. 23 boys could not repeat the alphabet upon admission into the school, some of whom are now in the school, and can read the Scriptures. There are also several boys and nine girls who have attended regularly from the opening of this institution in 1847. 26 are fatherless, 15 are motherless, and 4 have lost both parents. The subscriptions and donations by the parishioners and friends of Temple amount, according to the list appended to the printed Report, to £18. The collections after sermons and meeting, £11. 4*s.* 6*d.* Total, £29. 4*s.* 6*d.*